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A NOTE FROM THE PUBLISHERS.

This book is published under the general instruction of the Southern Baptist Convention, given to its Sunday School Board to prepare literature suitable for use among the young people in the churches in their effort for self-improvement. And in issuing this volume the Sunday School Board is acting jointly with the Education Committee, which was authorized by the Southern B. Y. P. U. Convention, and appointed by its Executive Committee.

The B. Y. P. U. work is based upon the motto, "Training for Church Membership." The volume has as its purpose that which is fundamental in this training, training in the Book which is the basis of our faith and our teaching. The aim is to make the Bible a familiar book.

CHAPTER I.

THE BIBLE—GOD'S MESSAGE TO MAN.

"God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son." Heb. 1: 1, 2.

This little book has been begun with this quotation of Scripture because it reveals to us the fact that God had something that he wanted man to know. What he has said to man, we call God's message to him. When we come to think about it, there is nothing more natural than that God should want to communicate with men. God is a person. He created the people who are in the world. He made them in his own likeness and in his own image. Therefore they are persons. So we are not surprised that he has a message for them. That message is contained in the book that we call the Bible. In the second chapter of this book we shall study the purpose God had in view in giving

us the Bible. In this chapter we are going to note God's way of communicating with man.

I. He Has Spoken in Nature.

What is meant by this is that the creation round about us is one way that God has of expressing himself. In this way man can learn something of God. David said: "The heavens declare the glory of God; and the firmament showeth his handiwork." Psa. 19: 1. Here David teaches us that man learns something of God from God's work in nature. Then Paul also says that the power and divinity of God are seen in his created world. "For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity." Rom. 1: 20. That, of course, is true.

But while from the things that God has made man learns of the glory and power and divinity of God, still man does not learn the best part of the nature and character of God. Sin has so dulled the heart and mind of man that he does not read aright even all that God really expresses of himself in that

way. The language spoken through God's created works is too much like hieroglyphics to man. It is at best only a few, one here and one there, who can read the message of God written on the stars. The result is that the worship through nature becomes the worship of nature; and this is idolatry. The best part of God's nature and the real message that he wants the world to know are not communicated to men through God's creation.

II. He Has Spoken Through Conscience.

Another way in which God speaks to man is through conscience. This we learn from Paul, who says: "For when the Gentiles that have not the law do by nature the things of the law, these, not having the law, are a law unto themselves; in that they show the law in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them." Rom. 2: 14, 15. I think it is plain from this that God does, to some extent, communicate with men through their consciences. But even here they cannot begin to know the most glorious things that God wants them to know. So we come to think of another way in which God has spoken to man.

III. He Has Spoken Through the Prophets.

"God, having of old time spoken unto the fathers in the prophets, by divers portions and in divers manners." Heb. 1: 1. Here is a distinct statement that God did speak to men through other men called prophets.

A prophet is one who speaks for God. That is, God told certain men what he wanted them to tell to other men, and they delivered these messages that God gave to them. He did not just choose one man to be the bearer of all the messages that he had. He gave one portion of his message to one man, and another portion to another man, and so on. Then he had different ways of delivering his message to different men.

We need not stop to go into detail about this. It is enough to know that this writer to the Hebrews is telling how God sent his message to the people in Old Testament times. Of course, these people learned a great deal more about the nature of God, and about what God wanted the people to do, than did those who had no other way of learning about God except through the created things about them and through their consciences. But even in this way, even by God's sending his

messages through special men whom he selected for that purpose, even then they did not learn all that they needed to know; or even the highest part of God's character, or the best part of his message. That was reserved for his final way of speaking to men. Here is the best way.

IV. He Has Spoken Through His Son.

Again let us study Hebrews 1: 1, 2: "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son." Spoken in his Son. This is his final way of speaking to the world, and it is a perfect way. Never again will God speak to the world except in his Son. We find, then, that God's chosen way of giving his message to the world, at least the best part of it, is in his Son. That Son, we know, was Jesus of Nazareth.

Let us study something of the message that God has given to the world in his Son. God wants the world to know him (God). He wanted it to know his will concerning them, and so he sent his own Son as his messenger and sent his message in his Son. So we find that the Bible calls this Son "The

Word of God." He is God's message to the world.

IN HIS SON, NOT BY HIS SON.

1. Notice that this writer to the Hebrews says that he hath spoken to us *in* his Son, not *by* his Son. You will notice quite a difference. The Authorized Version, which most of us read, says *by* his Son. But the American Revision gives it "in" his Son. This is the correct way. It helps us to understand that he did not simply send a message to the world *by* his Son, but that the Son was such a one that he was the very expression of God himself. You will remember that on one occasion Jesus said to one of his apostles: "He that hath seen me hath seen the Father." Jesus was the very Word of God. This is made more emphatic by what the writer goes on to say as he is describing the Son, "who being the effulgence of his glory, and the very image of his substance." Heb. 1: 3. Jesus, God's Son, gathered up in his person, the very glory of God. So that when he came to the world and mingled with men they could see in him the very glory of God—what God was.

That we may be sure is what John meant when he said, "And the Word became

flesh and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father) full of grace and truth." John 1: 14. Jesus was the Son of God—the only begotten Son—and being a Son he had the nature of God, the Father. So seeing and knowing him, they would know the Father. What a splendid way in which God could speak to the world!

BY WHAT HE SAID.

2. So, the things that Jesus spoke, were the things that God wanted men and women to know. He gave to the world the message that God gave to him. We cannot take time and space here to quote what Jesus said to those with whom he came in contact. What we wish to express here is that God sent his message, the very best part of it, to men, in the person of Jesus of Nazareth, who was God's own Son.

BY WHAT HE DID.

3. Another way in which Jesus helped to express God to the world was by the things that he did. Nicodemus said: "We know that thou art a teacher come from God; for

no one can do these signs (or miracles) which thou doest, except God be with him." John 3: 2. The works whch Jesus did, made plain to the people the power of God. Thus, through these miracles of Jesus, something of God's being was made plain.

TOLD OF GOD'S LOVE.

4. There is just one more thing about God that Jesus made plain to the world, that we must think about. That is the certainty of the love of God. They did not learn that anywhere else. At least, they never had it made so plain to them as it was in Jesus. They did not so learn it from nature or from conscience, or even from the prophets of old through whom God spoke.

But they did learn it from Jesus when he was nailed to the cross. Paul makes that plain in saying, "For scarcely for a righteous man will one die: yet peradventure for the good man some would even dare to die. But God commandeth his own love toward us, in that, while we were yet sinners Christ died for us." Rom. 5: 7, 8. God sent his message of love to the world in the sacrifice of his Son on the cross.

V. The Message of God.

Now, it is in the Bible that we find gathered up and put into concrete form the message of God. It enables the world to find out and to know the message that God sent to them. If we did not have the Bible it would be almost impossible for men to know all that God wants them to know. Without the Bible we could not well have the messages that God sent in the person of the old prophets. Jesus has passed away from earth. No longer, therefore, in person does he tell us about God.

But the history of his life and sayings and doings and sufferings has been written down by men whom God guided by his Holy Spirit for that purpose, and we have them all recorded in the book we call the Bible. We, therefore, call the Bible God's message to men, or The Word of God. In this Bible we find out that God created everything. That he created man in his own image and likeness. We find that he created man with an immortal soul. We find, also, in the Bible what God wants man to do. And in that Bible we also find that God tells how the man who has sinned, and therefore is lost, can find his way back to God and be saved.

VI. Furthermore, the Bible is the Revealed Message of God.

By this we mean that man did not find out the truths of God and God's will concerning man, by his (man's) own wisdom, and then write these things down for the use of his fellow men. On the other hand, we mean that God made these things known in his prophets and in his Son. What is told us in the Bible is that which man could not find out for himself. Therefore, God revealed it, made it known to men. Now, in scientific matters, such as the facts and truths of botany, astronomy, geology, biology, etc., God has left these things out of the Bible and left man to find them out for himself. This man can do, and is doing. As his knowledge grows he can find out these things for himself. God has left on his created works traces of his handiwork. They are on things that men can see. So it is possible for them to study and find out the laws of matter. When it comes to matters of the soul, to the truths of man's spiritual relation to God, and God's relation to man, it is impossible for man to find them out in his own wisdom. By searching man does not find out God. Job. 11: 7.

Since man could not, in his own wisdom, find out these necessary truths, God, in his goodness and love, has made them known to man, uncovered them, revealed them to him. We have that revelation recorded in a book, and that book is called the Bible. The Bible tells us that we could not find out these things for ourselves. "Wherefore I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the Word of God; even the mystery which has been hid for ages and generations; but now hath it been manifested to his saints, to whom God was pleased to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you the hope of glory." Col. 1: 25–27. Again, "Concerning which salvation the prophets sought and searched diligently, who prophesied of the grace that should come unto you: searching what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings of Christ and the glory that should follow them. To whom it was revealed, that not unto themselves, but unto you, did they minister these things, which now have been announced unto you through them that preached the gospel

unto you by the Holy Spirit sent forth from heaven; which things angels desired to look into." 1 Peter 1: 10–12.

We thus see that in spiritual matters—in the great truth of man's relation to God, there was no way to know about these, except as God should reveal them to men. What he has thus revealed we find in the Bible. Our Bible is God's revealed message to man.

CHAPTER II.

THE BIBLE IS A TEXT-BOOK OF RELIGION.

If we are to understand the Bible aright, and if we are to get out of the Bible the most good possible, we must have a clear and distinct conception of the purpose God had in view in giving the Bible to the world. So, the very first question that we want to be sure of is, Why did God give us the Bible? What did he want us to learn from the Bible? If we get the right answer to this question, we shall have cleared the way to the richest and most important mine of truth in all the world. The answer to that question is simple and direct.

I. The Bible is a Text-Book of Religion.

Let us get on a firm footing and in a true position by saying that it is a text-book of religion only. It is not a text-book of anything else, and does not undertake to be a text-book for anything else. Now, what is

meant by this statement is that the Bible was not meant to be a text-book in which we are to learn all about the science of astronomy, geology, botany, or any of the other sciences. It is not, in any sense, the object of the writers of the Scriptures to give instruction in detail about physical things, or to enlarge the bounds of physical science. So if anyone wants to get full knowledge or information regarding this earth or its relation to the sun, moon and stars, he must go to some recent text-books on astronomy, geology, etc.

The Lord had no such purpose in mind when he inspired the men who wrote our Bible. "But if anyone wishes to know what connection the world has with God, if he seeks to trace back all that now is to the very foundation head of life, if he desires to discover some unifying principle, some illuminating purpose in the history of this earth, then we confidently refer him to the first and the subsequent chapters of Scripture as his safest, and, indeed, his only guide to the information he seeks." That is to say, the Bible, in its opening sentence, says that God created everything. Such is the teaching of the first verse of the gospel which John wrote. So does the Scripture show that God is the ruler of the universe.

But certainly the Bible in no way undertakes to give the scientific methods of creation and so on. What we must keep in mind is the fact that the Bible does not undertake to go into the realm of scientific research and knowledge, but simply to show man's relation to God. As an incidental thing, references to natural phenomena and historical events must occur, and such references are accurate, but they are not the great themes of the Bible. It undertakes to show him how to get back into the right relation with God when he is not in the right relation. To tell him of his eternal destiny, and point the way to it; indeed, to help him find his way to it. Matters of science are matters which man may know by his own study and reason, and God has left man to find out these things for himself, giving him only the aid that is to be had from the works which the Creator has left upon his physical creation.

A reference to physiology, which treats of the bodies of animals, including man's body, will illustrate this. The Bible does not undertake to tell us about the bones, and blood, and arteries, and veins, and their relation to each other, and the functions which they perform. We do read that we are fearfully and

wonderfully made. But with that the Bible contents itself. Man can find out about these things for himself, and is finding out and writing the necessary treatises on them. It is not necessary for man to know these things in order to be saved; therefore, the Bible does not treat of these things.

The Bible is a text-book of religion, and not of physiology. The same principle holds everywhere else. Let us take the science of astronomy, for example. The Bible tells us that God created the stars, but it does not undertake to tell us all about their distances, movements, etc. Someone has put the truth very pointedly in this way: "The Bible tells us how to go to heaven and not how the heavens go."

On this point the following is helpful: "Yet, I think we often try to find in the Bible and in the Christ what is not to be found in either and belongs to neither. We try to find in both certain truths of science or of history which do not belong to either. The Bible is scientific without being a book of science. Though Genesis does correspond in the order of its creative days with the periods declared by modern geology, yet the Bible was not given to teach geology.

Though the records of the Bible of Egyptian, Assyrian, and Babylonian conquests correspond with the records written on newly-discovered slab or brick or cylinder, yet the Bible was not given to teach history. Though the Christ found his text in seeds and trees and birds, he did not come to teach biology. The Bible, though scientific, is not a record of science. The Bible, though historic, is not a book of history. The Bible is a revelation of truths respecting the character of God and the duty and destiny of man. . . . For the Christ came to man as a teacher sent from God, inspiring the highest ideals, revealing God, not to teach men of rocks and lichens and mustard seeds. The Bible is the book of ethics, the book of character, the book for the soul. The Christ came to give life and give it abundantly. He came as the way and the truth."

II. The Bible is the Only Text-Book of Religion.

It is very plain to us by this time that the Bible is a text-book of religion only —that is, that it was not given to the world to teach scientific truths, but that God's one purpose, and only purpose, was that

from it man might learn about spiritual things. It is equally true that nowhere else do we find out the necessary things about religion. There is no text-book of religion except the Bible. Science is as silent about religion as the Bible is about science. Let each keep to its own field. Man looks in vain in any scientific work to find the evidence of God's love and grace, or for any formula for the forgiveness of sins, and man's restoration to his right relation with God. The reasons for this are really as plain as the nose on the face.

In the first place, science treats as one moral and spiritual truths. The two are altogether different from each other. Just as the Bible says, spiritual things are spiritually discerned and that which is called the natural man cannot know them. Then, in the second place, we learn of moral and spiritual things only as they are *revealed* to us. Men learn of scientific things by the research of the mind. Since the Bible is the only volume of revealed truth, we cannot anywhere else find out the truths of religion—the way of salvation. Yes, let us understand distinctly that when we want to learn about the things of the soul, there is but one text-book

to which we can go, and that text-book is the Bible. The Bible is the only text-book of religion.

III. The Bible is the Text-Book in Which We Learn the Way to God.

"I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Rom. 1: 16.

The Bible shows us first that man, as he came from the hand of God, was perfect, that he was in the right relation with God. Then the Bible shows us that sin came into the world and deceived man, persuaded him to disobey God, to do that which was wrong. This ruined man. It made him a sinner. It got him out of relation with God. It so corrupted man, that every one who comes to years of accountability becomes a personal wrongdoer—a sinner. As a sinner, he is out of fellowship with God, out of the right relation to him. Sin has made man afraid of God. It robs him of all that is highest and noblest and best. All this we learn from the Bible. From it we also learn that man is an immortal being. Man does not die or

cease to be when his body dies. He lives on somewhere, either in happiness or misery.

The Bible tells him how he can get back into the right relation with God for this world and for the next. So the main thing in the Bible is the truth as to how a sinner who is out of the right relation with God, may come back into the right relation with him and thus be saved. The Bible shows us that it is impossible for him to do this in his own strength. His flesh is too weak. He must have help from outside himself. That help is furnished him in a person who is called the Deliverer, or Messiah, or Christ, or Saviour. We also learn from the Bible that this person, this Saviour, was Jesus of Nazareth. The Bible also tells us that this person, Jesus, was God's own, his only begotten, Son. The Bible shows us that God prepared a nation from whom this Saviour was to come. That when this nation was prepared this Saviour came. The Bible has recorded for us the things about this person which prove that he was the promised Saviour. Then, when he came, heaven bore witness to him in such a way that we know he was sent from God. From the Bible we learn that he was able to save men because he lived a sinless life, and

because he made a propitiation for the sins of the world. He suffered in man's room and in place of man—suffered what man should have suffered, because of his sins.

Then the Bible shows us that when this Saviour had been put to death for the sins of man, God raised him from the dead, thus showing that God had set his seal upon him, that it was true as he claimed that he was God's Son and the Saviour whom God had promised and sent into the world. Then the Bible makes it plain that wherever a sinner believes in this person, Jesus of Nazareth, accepts him as his personal Saviour, surrenders himself to him, that such an one is what we call "saved." By this is meant that this believer's sins are pardoned, he comes into the right relation with God, and when he passes from earth his life in the great beyond will be one of peace and happiness. But we must not overlook the fact that a believer in Christ, one who is a saved man, is one who seeks to do God's will and to live right in this world. The Bible idea is that salvation means right living here as well as hereafter.

Therefore, the Bible contains the great principles of right living. It teaches that the

life of a Christian is lived with different motives, purposes, and actions from the life of one who is not a Christian. So the Bible is a text-book of right living—living in obedience to the commands of God. The commandments we find recorded in the Bible, but the Bible also teaches that when a man accepts Jesus Christ, when he becomes a Christian, he is not left to live this life all by himself and in his own strength. He has the help of the Holy Spirit, the third person in the Trinity. This Holy Spirit gives him a new heart, therefore he has new desires, new motives. He wants to do God's will. Then this Holy Spirit helps him to find out God's will concerning him. He comforts him in his times of distress. He strengthens him in his times of temptation.

The Holy Spirit prays for this one who believes in Jesus Christ. He helps him to grow more like the Saviour day by day. For the one who is a Christian, everything works together for his good. Last of all, this Holy Spirit will raise him from the dead and give him a body like unto the glorious body of his Saviour, Jesus Christ. The Bible is a true text-book of religion, and

answers the cry of the sinner unto his God for the pardon of his sins and the salvation of his soul. It is the power of God unto salvation to everyone who believeth.

CHAPTER III.

THE BIBLE IS INSPIRED OF GOD.

The Meaning of Inspiration.

When we say that the Bible is inspired, we do not, of course, mean that God wrote the Bible with his own hand. What we do mean is that God had a message that he wanted to communicate to the world, and that he chose certain men to write this message; and he so guarded and guided them that they wrote what he wanted written, and made no mistakes as they wrote. Peter gave us the heart of the matter when he wrote: "For the prophecy came not in old time by the will of man; but holy men of God spoke as they were moved by the Holy Ghost." 2 Peter 1: 21. From this we learn that the Bible is not the product of the will of men, but that certain men, men selected for that purpose, wrote the Bible, speaking when the Holy Ghost moved them to speak, which is to say, that they were under the guidance of the third person in the Trinity.

There are many theories of inspiration. We are not going to discuss these. We merely want to realize that the Bible is not the product of the minds of men, but that it is from God. He chose men, to be sure, to deliver his message, the Bible, but they were so guided by God's Holy Spirit that they wrote only the truth. Let it also be borne in mind that these writers, though inspired, also show their own individualities in what they wrote.

In these writings can be seen "the stern character of Moses, the poetical nature of David, the love of John, the logic of Paul, etc." So their several individualities were evidently made use of by the Holy Spirit. The Holy Spirit illumined, guided and guarded the various writers of the Bible, so that they wrote the truths that God wanted written.

I. What the Scriptures Themselves Have to Say.

Let us look at a few specimens of what writers of books of the Bible have to say. Take the case of Moses.

"God spake all these words (Ex. 20: 1); and Moses wrote all the words of the Lord"

(Exodus 24: 4); and in repeating them to the children of Israel he was able to say, "These are the words which the Lord hath commanded." (Exodus 35: 1.)

Here is what David says: "The Spirit of the Lord spake by me, and his word was in my tongue." (2 Sam. 23: 2.)

Isaiah said, "Hear, O heavens, and give ear, O earth, for the Lord hath spoken." (Isa. 1: 2.)

Listen to Jeremiah, "The Word of the Lord came unto me." (Jer. 1: 4.)

John bears the same testimony in the book of Revelation: "The revelation of Jesus Christ, which God gave unto him." (Rev. 1: 1.) All these things but bear out the statement of Peter that "Holy men of God spake as they were moved by the Holy Ghost." (2 Peter 1: 21.)

II. The Unity of the Bible.

One of the strongest proofs to me that the Bible is inspired of God is the fact of its wonderful unity.

The Bible has but one theme. It undertakes to tell us only one thing, and that is how God redeemed man from sin through a Saviour, called the Christ, whose name was

Jesus. Now, to the careful and intelligent student of the Bible this is perfectly clear. The Bible begins by telling of man as he was first created. He was created in God's image and was all right. He was living in Paradise. Then sin came and caused man's fall, and drove him out of Paradise. That is the way the Bible opens. But it closes by showing that man has regained Paradise. So the Bible rounds itself off into a unity. But a study of the Bible between the Paradise with which it opens and that with which it closes, will show how man regained his lost Paradise.

The unity of the Bible is further shown by the fact that the way by which man regains his lost position, is by and through a person. The Bible promises that this person will come and do this work. The Old Testament shows how God brought this person by raising up a nation fit and prepared to bring him. Then when you read the gospels you find an account of the coming of this person, and in these gospels is found recorded the things that prove that he was the divine person that God has promised. Then the Book of Acts shows us how the gospel of this person and his saving work was spread to all the known world. The epistles expound the redemptive

meaning of the gospels. Revelation announces the downfall of sin and Satan, and man's victory in regaining his lost Paradise. So the Bible gathers itself around the one theme of the redemption of man from sin, and that redemption through a person that God had promised should come and redeem man. The name of that person was Jesus. The Bible is, therefore, a unity.

But how does this wonderful unity prove to us that the Bible must be from God? It lies in the fact of the diversity of the Bible. This diversity is found in the various times in which the Bible was written; in the large number of men by whom it was written; in the different languages in which it was written; and by the difference in the different writers of the Bible.

If the Bible had been written by one man, and, therefore, in a reasonably short space of time, we can conceive how there might be, and doubtless would be, unity in it. In that case, the evidence would not be as strong as it is. But it was not so written, and it will help us to see the great diversity of its composition, and then bear in mind that it all fits together perfectly.

1. *Consider the Number of Books of the Bible.*—The Bible is not just one book. It is a book made up of sixty-six books. Each book has its own story to tell, each complete in itself. Yet when they are brought together into one book, they make a book complete in itself, telling its own wonderful story of one thing—Redemption.

2. *The Writers of the Different Books.*—There are more than sixty different books in the Bible, and they are written by something like forty different writers. Then these writers were very different in their mental abilities and temperaments. They lived at different periods of time, and many of them were strangers to each other. Some of them could not know what others were writing about. Yet the writings of these various men so fit in with each other that they form a completed whole, having to do with one theme—Redemption.

3. *Consider that These Books Were Written at Widely Different Intervals.*—They were written during a space of time covering sixteen hundred years. Some were written fifteen hundred years before Christ, some one thousand years before Christ, some five hundred years before Christ, some a hundred

years after Christ. Yet they all make up a book of wondrous unity. Could this have been possible, except for the fact that some supernatural being was guiding and directing all the writers? We are told that Solomon's temple was builded after this manner. The materials were all prepared in different places and then brought and put together in Jerusalem, each part fitting perfectly in its own place, and all together forming a single most beautiful building. One architect planned and directed the whole. So was the Bible builded. One great Architect planned and directed it. That Architect was God. God inspired the Bible.

III. The Spade.

By this is meant that the recent discoveries which have been made in Bible lands all go to prove the truth of the Bible. All these discoveries are the same in this regard, wherever they have any relation to the Bible at all. There are many of these recent discoveries, but we will take the space to give only one such. "The treasure city of Pithon, built for Rameses II by the Hebrews during the time of their hard bondage in Egypt (Exodus 1: 11) has recently been unearthed near Tel-

el-Kebir; and the walls of the houses were found to be made of sun-baked bricks, *some with straw and some without straw*, exactly in accordance with Exodus 5: 7, written 3,500 years ago: 'Ye shall no more give the people straw to make bricks as heretofore.' "

IV. The Character of Those Who Live According to the Teaching of the Bible.

Wherever you find people who believe in the Bible as the Word of God, and who live their lives according to the Bible teaching, there you find people whose characters and lives are like those that the Bible is intended to make. Even people who deny that the Bible is inspired will admit that the people who live up to its teachings are the best people. It should be borne in mind that the aim of the Bible is to help men to live right. Redemption from sin, according to the Bible idea, is something more than merely to enable people to go to heaven when they die. It is that, of course, and more. It is that men's lives on earth may be what they ought to be. Remember that sin caused men to live wrong and sinful lives, and God's redemption of men from sin was with a view to their being en-

abled to live right in this present world, as well as to be happy in the next world.

If the people who accept the Bible as God's Word and live according to its teachings, are the people who live right, then the Bible must be true. If the teachings of the Bible are not true, then those who accept its teachings and live by them would not be people of the best characters and lives. "Men do not gather grapes of thorns nor figs of thistles." Every tree is known by the fruit that it bears. All the world knows that those who live according to the teachings of the Word of God are the best people and the best citizens. An undeniable proof of the divineness of the Bible is the character which the Bible produces.

Of the same nature as this is the fact that the good institutions in the world, the institutions that have been built for the relief of suffering humanity, are those that have been built in the lands where the Bible is found or in those countries that have received their suggestions from the countries where the Bible is to be found.

V. Prophecy and Its Fulfillment.

The Bible bears witness to its own divine nature, by the many prophecies found in it,

and the record of their coming true. There are too many of these for me to give anything like all of them. God told Abraham, nineteen hundred years before Christ, that the nation that would descend from him would be slaves in a far country. Also that God would smite the nation enslaving them, and would bring his people back to their own country. This was fulfilled. Later on his prophets warned the nation that, for their idolatry, they would be carried away into captivity, but a remnant of them would be brought back. This was also fulfilled. In the Old Testament there are many and minute prophecies about the Redeemer whom God would send. For instance: About the place of his birth; his being born of a virgin; his bones not being broken; the piercing of his hands and feet; the casting lots for his garments, etc. All of these were literally fulfilled. Jesus prophesied that Jerusalem and the temple would be destroyed because they refused to accept him. Forty years later it was literally fulfilled. No more is needed. How could these prophecies have been made and literally fulfilled if the One who rules over all had not inspired the writers to foretell them? These prophecies prove that the Bible is from God.

CHAPTER IV.

THE STORY OF OUR ENGLISH BIBLE.

I. The Original Manuscripts of the Bible.

The story of how we came to have our Bible in its present form is one of much interest. The Bible was not originally written in English. Neither were the first copies of the Bible printed. The Bible was not written by one person, but by several. All the books of the Bible were not written at one time, nor in a short space of time. It was fifteen hundred years between the time of the writing of the first book and the writing of the last one.

When the sixty-six books that make up our Bible were first written, they were written by hand, and written on parchment—a substance that looks somewhat like paper. These parchments were called manuscripts, because written by hand. Instead of being folded, they were usually rolled up, and, therefore, called rolls.

The Old Testament was originally written in Hebrew, and the New Testament in Greek.

II. Copies.

If anyone wanted a copy of the Bible, it would have to be written from the first manuscripts by hand. Of course, soon copies came to be made from the first copy. This would continue until, by and by, there would be copies that were several times removed from the first manuscripts. We can thus see how it would be possible for slight errors to creep into some of these copies, because the person who undertook to make a copy of the Scriptures might mistake one letter for another. Or, if he had someone reading off to him, he might mistake one word for another which sounded like it. No serious errors, however, would occur that way.

III. Translations.

It came about, by and by, that people who did not speak the same language as those in which the Bible was written wanted copies of it in their own language. Therefore it was necessary to translate the Bible into the language that these people spoke. As early as 280 B.C. the Pentateuch was translated

from the Hebrew language into the Greek. This was done in Alexandria, in Egypt. It was called the Septuagint, because seventy persons were engaged in the translation. Somewhat later the other Old Testament books were also translated into Greek. This translation of the Old Testament is quite frequently referred to now by scholars.

In 385 A.D. Jerome completed the translation of the New Testament into Latin. Afterward, he translated the Old Testament directly from the Hebrew into Latin. The Bible, thus translated into Latin, was called the Vulgate. This means the language of the common people. For many centuries the Vulgate was almost the only Scriptures that the people used.

IV. The English Bible.

But our present interest is not so much in the translations into other languages, as it is in our English translation.

I. THE SOURCES FROM WHICH THE TRANSLATORS DREW.

In making a translation into English, let us remember that there are three general sources from which to draw:

(1) There are the copies of the Scriptures in the original languages in which they were written.

(2) Then there are the early translations of the Scriptures into other languages, such as the Septuagint, the Syriac and the Vulgate.

(3) The third source is the writings of the early Christian fathers, in which are found quotations from the earlier manuscripts. These three sources would all be studied and compared, so as to arrive at a translation that would, as nearly as possible, represent the original writings.

II. THE ENGLISH TRANSLATIONS.

We shall not try to give an account of all the English translations, but only a short account of the most important ones.

(1) *The first one noted is Wyckliffe's Translation.*—John Wyckliffe was the first person who conceived the idea of giving the whole Bible to his fellow countrymen in the English language. He had the assistance of the best scholars he could get. He completed his translation in 1384 A.D. It was from the Latin Vulgate. This translation became very popular, and a great many copies were wanted. These all had to be written by hand,

for the art of printing had not yet been invented. It is said that some of the yeomen were so anxious to obtain the Word of God that they often gave a load of hay for a few chapters of Paul's writings. For this work Wyckliffe was accused of heresy and expelled from Oxford University. He was afterward summoned to appear before the Pope to answer charges against him. He died in 1384 A.D. In 1415, it was decreed that his ashes should be cast out of consecrated ground. This was carried into effect thirteen years later.

(2) *Tyndale's Translation, 1525 A.D.*— There was an interval of more than a century between Wyckliffe and the next great English translation. About 1484, one hundred years after the death of Wyckliffe, William Tyndale was born. About the middle of the fifteenth century, or about 1450 A.D., the art of printing came into use. Tyndale wanted the English people to have the Bible in their own language and in printed form. He soon found that he would not be permitted to do this work in England. In 1524 he left England and went to Germany. The next year, 1525, he issued an

English version of the New Testament. This was a printed copy.

Some three thousand copies of this New Testament were smuggled into England and distributed among the people. The reading of these was prohibited by the English authorities on pain of death. England was still under papal rule. Wherever a copy was found it was burned. Almost all these copies that had been brought into England were destroyed.

Tyndale translated almost all the historical books of the Old Testament, and revised and corrected the translation of the New Testament. He was treacherously arrested and imprisoned near Brussels, and after being confined for years, was strangled and burnt as a heretic at Antwerp in 1536. Our modern Authorized Version of the New Testament is substantially Tyndale's translation, with the spelling modernized.

(3) *Other Translations.*—Several other translations followed, sometimes in quick succession. Coverdale's Bible appeared in 1536. This was the first printed edition of the entire Bible in English. Matthew's Bible was issued in 1537, having been printed somewhere on the continent. The great Cran-

mer's Bible came out in 1539. The Geneva Bible, in 1560. During the reign of Queen Elizabeth the Bishops' Bible was issued. In 1582 the Roman Catholic hierarchy of England published the Rheims and Douay version of the New Testament. In 1609 the Old Testament was translated under the same auspices. This is the Catholic Bible.

(4) *The King James Version.*—This appeared in 1611 A.D. This version is also called the Authorized Version, because King James authorized its translation. This is the version that is in common use among Christians today. Most people have this version and prefer to use it. For beauty of language it cannot be surpassed. A conference of the leading English Ministers was held at Hampton Court in 1604 A.D. These ministers agreed that a new version of the Bible should be made in English.

King James approved this, and a few months later, with the advice of the bishops, nominated a body of fifty-five translators. The men chosen for this work were among the very best scholars of England. They did their work thoroughly. About seven years were spent in making this translation. This version has now been in common use for three hundred years.

(5) *The Revised Version, 1885 A.D.*—For some time it had been felt that a new version of the Scriptures ought to be made in order that we might have a version that would be more correctly representative of the Bible as it came from the hands of the inspired writers. There are several reasons for believing that a version made in modern times would be more exact than one made three hundred years ago.

BETTER AND MORE MANUSCRIPTS.

At the present time we have access to a treasury of ancient manuscripts utterly unknown when the King James Version was made. For instance, there are three very old manuscripts that were not known about when the King James Version was made. These date back to 300 to 450 A.D. These three are:

(*a*) *The Vatican Manuscript.* This is thought to be the oldest of them all. It has lain for at least four or five hundred years in the Vatican Library in the city of Rome. It is still kept there.

(*b*) Then there is the *Sinaitic Manuscript.* It was found by Tischendorf in St. Catherine's Convent, at the foot of Mount Sinai, in

1859. This precious manuscript is kept in St. Petersburg.

(*c*) The third is the *Alexandrian Manuscript,* which is in the British Museum in London. It first came into the possession of the English in 1628 A.D., eleven years after the Authorized Version had been printed. We can see, therefore, what great help these three old manuscripts would be in getting a more correct copy of the Scriptures.

OTHER ADVANTAGES.

In the second place, the science of text criticism has made great progress.

The scholars of the present day are better acquainted with the ancient languages than were the scholars of three centuries ago.

Because of the natural growth of the English language, many of the words of the time of King James have changed their meaning.

With these advantages the scholars of England and America began the work of revising the King James Version in 1870. The English scholars first did the work and then sent it to the American scholars, who made suggestions. This was repeated. After much conscientious labor the English

scholars brought out the Revised Version—the New Testament in 1881, and the Old Testament in 1885.

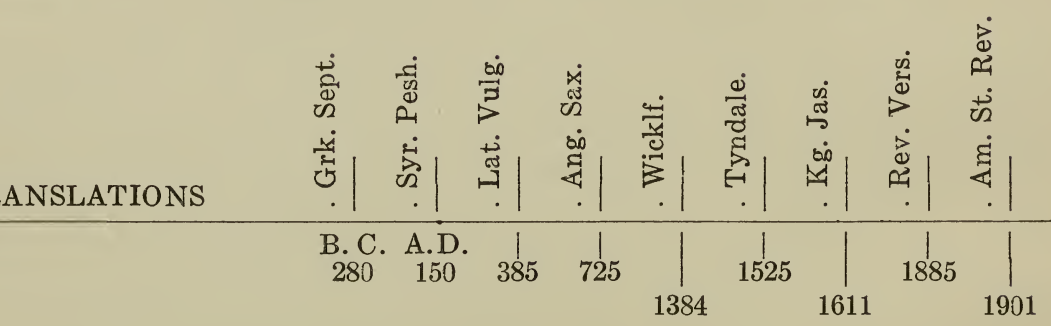
(6) *The American Revision, 1900 A.D.*—As has been said above, the work of the Revised Version, made in 1885, was done by both English and American scholars. These could not agree on all things. The final preference was given to the English Committee because they had taken the initiative in the work. It was agreed among the members of these two committees that they would publish no other work for fourteen years. During these fourteen years the American members of the committee kept diligently at work. They had all the notes of both the English and the American committees before them. The result was that in 1900 they brought out what is called the American Revision. There is no doubt that this is the most accurate of all the translations of the Bible.

LINEAGE OF THE ENGLISH BIBLE.

(American Standard Revision.)

DIRECT COPIES (Over 100 "Uncials" and 1,500 "Cursives" now known.)

TRANSLATIONS



QUOTATIONS (283 direct from O. T. in N. T. Vast hosts in all literature.)

(Prepared by L. W. Doolan, D.D., Bowling Green, Ky.)

CHAPTER V.

THE CANON, AND HOW OBTAINED.

I. Meaning of the Word Canon as Applied to the Scriptures.

In its connection with the Scriptures its meaning is akin to the inherent meaning of the word itself. By looking up its application to other things, you will discover that it carries with it the idea of a rule, or regulation. It means a rule or law in general. If you take the meaning of the word in an ecclesiastical or religious sense, you find this definition: "A law or rule of doctrine or discipline, enacted by a council or other competent ecclesiastical authority."

So, when you come to apply the word canon to the Scriptures, this definition is given: "The books of the Holy Scriptures accepted by the Christian Church as containing an authoritative rule of religious faith and practice." And so, when we talk about the Canon, as applied to the Bible, we mean all the books which are to be found in the copies of our

Bible as they are commonly found. It means that these same books have been accepted by Christian people, generally, as writings inspired by God. As such, of course, Christians believe they carry within themselves the authority of God.

Therefore, to them, Christians look for the doctrines they are to hold in their religious belief. They also consider that in these Scriptures they are to find directions for the regulation of their daily lives. But we are also to bear in mind that by the Canon we mean those writings which have been accepted by Christians generally as inspired of God, and, therefore, to be obeyed—that is, the book we call the Bible. The Canon of the Scriptures, then, is our well-known Bible.

II. The Difference Between the Canon and the Apocryphal Books.

The Alexandrian Jews possessed a sacred literature in the Septuagint translation. But there were other writings which might be styled sacred literature, but were not regarded in the same light as the Septuagint. These books were appended to the Septuagint translation. These books were called the

Apocryphal books. There were seventeen of them in all. Esdras, Tobit, Judith, Wisdom of Solomon, and Maccabees, were the names of some of these books. Some of the people believed they ought to be accepted on a par with the Scriptures, but the Palestinian Jews would not so accept them. While they were, in a sense, sacred literature, they were not considered as books of religious authority, and, therefore, not binding upon the people. Therefore, they were not included in the commonly accepted Canon.

III. How the Canon of Scripture Was Formed.

By this is meant, how did the Bible as it is at present come to contain the books which are found in it? What was it that caused the Christians, generally, of the early years of the Christian era to select from the writings of that time, that had to do with religious matters just the books that they did, and so reject others, that, to some people, seemed to be of the same character as those that were selected? What were the things connected with these books that caused these early Christians to believe that these, and these alone, were meant of God to be the ones

that he wanted them to accept as the treasury of divine truth and authority for them?

What is here written will have to do almost entirely with the New Testament. So far as I have been able to learn, there is no literature telling how the Canon of the Old Testament came to be formed. We shall have to be satisfied to know that, in the time of the Saviour and of the apostles, they already had and were using the Old Testament Scriptures practically as we have them now. Besides, the Saviour continually referred to them, and in a way that showed that he counted them as sacred writings, and as God's message to man. He thus put his approval on the Old Testament Canon, and we are content to accept it as such. The apostles regarded the Old Testament Canon in the same light as the Saviour did.

So, what we want to study, briefly, is how the New Testament Canon grew up, and how the books that it contains came to be accepted as trustworthy and were thus gathered up in the form in which we have them.

1. *Oral Teaching, Etc.*—Jesus wrote nothing, and he purposely left his teachings to the memories of his chosen Apostles. But there was a reason for his dependence on

their memories, and he gives it. He was going to send the Holy Spirit, and he would bring all these things to their remembrance. He told them this. He put his approval on the teachings of the Old Testament, but at the same time made it plain that he was giving a new revelation—one that fulfilled, and, in a sense, superseded the revelation of the Old Testament.

But this new revelation he left stored in the memories of his Apostles. And it was this way with the early disciples, after Jesus' death, and even after the Holy Spirit had come. They used the Old Testament as interpreted by Jesus, and continued in the teaching of the Apostles, whom they knew to be eye-witnesses of the works and words of Jesus, for they had been with Jesus all the time that he went in and out before the people. Their faith was drawn from the Old Testament and from the oral teaching concerning the Lord, and from the discourses of Jesus as delivered to them by the Apostles.

When the disciples were scattered abroad by the persecution of Saul, then a new era arose. Churches sprang up in Judea, Samaria and Syria, and by 60 A.D. the number of the churches was greatly increased through

the intense missionary work of Paul and others all over the eastern portion of the Roman Empire. When this came about it was no longer possible to have an Apostle, or even an eye-witness of the word, resident in each community. But it was desirable to have the teaching of first-hand witnesses to the gospel everywhere churches existed, to confirm its oral preaching by those who were not first-hand witnesses.

2. *We Have the First Written Narrative of the Life and Works of Jesus.*—We can see that under these conditions there very early arose a demand for a written narrative of the oral teachings of the life and teachings of Jesus. These written narratives began to appear, more or less meager at first, but from time to time there would be a demand for fuller accounts. So it became the custom in the sixties and seventies of the first century to write fuller narratives. When Luke wrote his gospel, "many had already taken in hand to set forth in order a declaration of those things which are most surely believed among us." Luke 1: 1. By the end of the first century there were a large number of written documents about the life and teachings of Jesus, etc. Space here forbids their discussion.

3. *Time of the Writing of the Books that Are Found in Our New Testament.*—The dates of the writings of the New Testament books are about as follows: James dates from 50 A.D.; First and Second Thessalonians, 52; Galatians, 54; First Corinthians, 56; Second Corinthians, 57; Romans, 58; Philippians, Ephesians, Colossians, Philemon, 60–62; Matthew, Mark, Luke, 60–80; First Timothy, Titus, Second Timothy, 66–68; Hebrews, 69; Revelation, 70; First Peter, Jude, and Second Peter (?), 70–80; First, Second and Third John, 90–95; John, 95.

IV. The Gospels.

The four Gospels are the first books of the New Testament to be elevated to Canonical authority. The Canon of Scriptures recognized by Christians during the years 30–150 A.D. was the Old Testament as newly interpreted and the Lord's Words, being but the continuance of what was taught of Jesus.

"The Words of the Lord" were already recognized as really the Canon of Christendom so that as such they were written down and collected into "Gospels" during the last half of the first century. Just because these "Gospels" contained these words, they were pre-

served and read in the churches during the first half of the second century and gained Canonical standing by, say, the year 150.

"Just as they owed their selection for reading in the churches to the fact that they contained and attested the 'Lord's Words,' so, at last, they owed their Canonical standing as inspired writings to the fact that they were useful unto edifying in public worship. *Usefulness unto edification,* then, seems to have been the touchstone and the vindication of inspiration in the public mind of the first and second centuries." At least by 160 A.D. our four Gospels had come to receive full Canonical standing along with the Old Testament. "The Fathers of 160–180 A.D. recognized these four, and only these four, Gospels as a sufficient Canon of the Gospel truth."

V. The Recognition of Other Books.

As to the remainder of the New Testament writings, the churches seem to have made early collections, and some of them were read in the churches in public worship, not as equal with the Gospels, but as being useful in interpreting the Old Testament and the "Lord's Words," and the Gospels. This was

true during the first half of the second century. This function as expounders and interpreters of Christianity increased more and more in the latter half of the second century. It was probably their usefulness in this regard that caused them, somewhat suddenly, in the last quarter of the second century, to come to have a place in the Canon on a level with the Old Testament and the Gospels.

In giving a brief summary as to how the books of the New Testament, other than the Gospels, came to have a place in the Canon, it is enough to say, perhaps, that because eastern philosophers and others began to write on Christian themes, soon there was a multitude of such writings and the people were soon confronted with the question, "What is the *source* of Christian truth?" This naturally threw them back on Apostolic writings, as the Canon of their teaching.

"So, gradually, unconsciously, and involuntarily, the churches were slowly forced to fix a Canon of Christian writings containing and attesting the truth. These they found ready at hand *in the Gospels,* read in the churches as containing the 'Lord's Words' and works, *and the Epistles* as profitable in interpreting

them." "Thus they came by gradual process to be regarded by Christians as the sole, sufficient, inspired rule of faith and practice, as the Christian world holds them *to be today.*" The Canon of the New Testament was completed in the fourth century.

CHAPTER VI.

BAPTISTS AND THE BIBLE.

To give a clear-cut definition of the word Baptist is likely to prove a task that is more difficult than at first might be imagined. This is true because the Baptists have no authoritative creed. Many people think they have. Such people fancy that Confessions of Faith are binding creeds. They are not. These confessions are only an effort to set forth the substance of Bible truth. Those who prepared these Confessions were careful to let it be known that they were never intended to be taken as binding creeds.

It is difficult to define the meaning of the word Baptist in terms of doctrine, because a Baptist believes everything that is in the Bible. Bible and Baptist are convertible terms. They mean the same thing. Baptist doctrine, therefore, is Bible doctrine. To be a Baptist one must hold to all that he finds in the Bible. If, then, we want to know whether one is a Baptist, we must find out his atti-

tude toward the Bible. That, I am going to try to show here, instead of trying to set forth the separate doctrines which Baptists hold to be taught in the Bible.

I. The Word of God.

Baptists believe that the Bible is the Word of God. That is to say, Baptists believe that God inspired the men who wrote the Bible. They believe that God's Holy Spirit so guided the writers of the books of the Bible that they wrote down what God wanted the world to know, and, therefore, these writers made no mistakes. Baptists believe that the Bible is without error. They believe that God put into the Bible all that he wanted men to know in matters of religion. Therefore, Baptists believe that—

II. The Bible is an All-Sufficient Rule of Faith and Practice.

Baptists believe that Christians should have in their doctrinal beliefs only what is to be found in the Bible. They believe that in their practices there should be nothing that is contrary to what is taught in the Bible. The Bible, then, is the Baptist creed. It,

and it alone, is binding. A Baptist, then, does not take what someone else says as his rule of faith and practice—he takes only the Bible. The Baptists acknowledge no other authority than the Bible. But they insist that what the Bible teaches is binding on them to hold and to do. If it is in the Bible, then that is sufficient for them. They do not say they will not accept it because they do not and cannot understand. The real question with Baptists is, "Does the Bible teach it?" A Baptist does not set up his conscience as the final authority. He takes the Bible. Therefore, of course, he does not allow any individual to dictate to him what he must believe. His Bible is his authority. He does not allow that any number of men by getting together and proclaiming what is right, have any authority to bind him. Not even the church of which he is a member can take precedence over the Bible. And, of course, no pastor can presume to stand between the individual and his Bible. The pastor and others may be of help to the individual in coming to realize what is the Bible teaching, but after all the Bible is his final Court of Appeals, and what the Bible teaches is the law for him.

The Baptists not only believe that the Bible — and the Bible alone — is sole authority in matters of faith and practice, but they believe that it is an authority that is to be obeyed. This view requires that one must do what the Bible says do. That is, one must not only believe that the Bible teaches something, but that we must do what it says do. One cannot, therefore, say that he will take only what suits him and leave the rest alone. He cannot say that while the Bible teaches one thing, something else will do as well. For instance: The Baptists believe that the Bible teaches that immersion, and immersion only, is baptism. They believe also that only those who exercise a personal faith in Jesus Christ are scriptural subjects for baptism. Therefore, they cannot practice sprinkling or pouring for baptism, as some do. Neither do they practice what is called infant baptism—the baptism of those who cannot exercise a personal faith in Jesus Christ. The Baptists hold that we must do what the Bible says, and not what may be convenient or what one thinks may do as well.

III. The Right of Private Interpretation.

Another cardinal doctrine among the Baptists is that every one has a right to interpret the Scriptures for himself. We want to be careful just here. This does not mean that a man has a right to study the Bible for himself and pick out what suits him and reject what does not suit him. Far from it. It means that no one has a right to step in and say what another must believe as the teaching of the Scriptures. You know that is what is claimed by some who bear the Christian name. They claim that the ordinary man is not capable of interpreting the Scriptures for himself, and, therefore, those higher up must tell him what the Scriptures teach and he must accept that as final, else he will be punished. Baptists hold that each one has a right to search the Bible for himself and find out what it teaches and regulate his life according to that. There is a statement in Acts 17: 10 which bears out this view very strikingly. Paul and Silas had been driven out of Thessalonica, and had come to the city of Berea. Here they went into the synagogue and preached. Here is what is said of those to whom they preached. "These were more noble than

those of Thessalonica in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so." You see that these people were not satisfied to take the words of Paul without going to the Scriptures and there seeing for themselves whether Paul was preaching the truth. And the writer of the book of Acts, under the inspiration of the Holy Spirit, commends them for it.

That is just what Baptists hold, that every one has the right, and that it is his duty, to study the Scriptures for himself and interpret for himself. It will, therefore, readily be seen that the Baptists hold that every one must hear for himself, repent for himself, believe for himself, be baptized for himself, and be judged for himself at last.

Naturally, then, they reject the idea of infant baptism, for infant baptism means that someone else is deciding the matter of baptism for one who is incapable, as yet, of deciding for himself. This right to interpret the Bible for one's self means that every soul is itself competent to deal with God in all matters of religion. Therefore, the church has no right to impose the

interpretation of the majority of its members on anyone. Neither does the pastor have the right to decide for the individual, the interpretation of the Scriptural teaching. The preacher should, and indeed it is his duty to, help the individual to find out what the Scriptures do teach, but at last the individual must decide for himself.

That is the essence of the last part of the great commission. Listen: "Go ye therefore, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." Matt. 28: 19, 20. The emphasis on the last point is that they are to teach those whom they disciple that they are to observe, or do, all that Christ has commanded. It is the duty of all to do all that Christ has commanded. This naturally carries with it the right to decide what Christ has commanded them to do. If this is not true, then the individual is not responsible to Christ but to men.

We must not forget that a church even does not have the right to interpret the Scriptures for its members. This does not mean that a member of a Baptist church

has a right to teach any kind of vagaries that his fancy may have imposed upon the Scriptures. We must remember that a Baptist church is composed of those persons who have voluntarily associated themselves together to promote, under the leadership of Christ, certain great fundamental truths which they hold in common. They have associated themselves together because they do hold these common truths.

Therefore, to teach things contrary to these fundamental truths is a violation of their agreement with each other. Their own private interpretation has led them to hold these same great truths in common. Beyond these truths they have a right to interpret for themselves. Thus a Baptist church provides for the right of private interpretation for its members.

This very doctrine of the right of private interpretation naturally makes Baptists hold to the doctrine of separation of church and state, which means that the state has no right to dictate what a man shall believe in matters of religion.

For this the Baptists have always contended. They have, therefore, ever been free from the sin of persecuting others for

their religious beliefs. Because they have held these views they have been the pioneers and the greatest contributors in securing religious, mental, and political freedom for the world. The world is not really aware of the debt it owes to the Baptists.

CHAPTER VII.

THE ANALYSIS OF THE BIBLE.

In this and in the following chapter, we want to get a bird's-eye view of the Bible. We want to be able to follow its main thought through from first to last, and in so doing, see that there is one continuous thought. We will also see how the whole Bible fits into itself. It will reveal the fact that while there are sixty-six separate books in the Bible, yet, after all, they constitute one book. Therefore, we shall discover the perfect unity of the Bible.

This study will begin with a definition of the Bible. It is this: "The Bible is a history of God's redemption of man from sin, through a Saviour called The Christ, whose name is Jesus." Looking into the definition we discover that the Bible has one theme—redemption. It will also be seen, of course, that there is somebody to be redeemed—man. Naturally, there must be some cause for his needing to be redeemed. That cause is sin.

Then there must be some way by which he is to be redeemed. That way is found to be a person. That person is found to be Jesus of Nazareth. He is the one who fulfills the prophecies made that God would send a Deliverer, a Saviour, a Messiah. The Bible shows that he was also the Son of God.

We are now ready for a bare analysis of the Bible. Here it is:

The Analysis of the Bible.

1. Man. Gen. 1 and 2.
2. Sin. Genesis 3–11.
3. The Saviour, or Redeemer. Gen 12: 1 to Jude.
4. Man redeemed. Revelation.

In this analysis we have the main things treated in the Bible. We see, also, that this analysis covers the whole Bible. In the treatment, I shall not undertake to bring in every book of the Bible. But if we had time, it could be shown how every book of the Bible fits into its proper place.

Let us proceed to get our bird's-eye view a little more in detail.

I. Man. Gen. 1 and 2.

According to our definition of the Bible, we would naturally expect that the Bible would begin by telling us about man, who is to be redeemed. And so it does. But in so doing, the Bible leads up to this by showing how God created everything by the word of his power. This is done by the sweeping statement: "In the beginning God created the heavens and the earth." Gen. 1: 1. Then there is a brief statement of the creation in detail, by which the Bible shows the earth was prepared for man. Everything else was created for man, because man was to have dominion over every other created thing.

Then comes the description of man's creation. Studying the Scriptures, we find that man was created out of the dust of the earth. Gen. 2: 7. Thus far, I take it, he was like the other animals. But there is a further description. After so making man he went further with him. God "breathed into his nostrils the breath of life; and man became a living soul." Gen. 2: 7. That means a great deal. Further light is thrown on this as we read Gen. 1: 26, 27: "And God said, Let us create man in our image, after our likeness.

So God created man in his own image, in the image of God created he him; male and female created he them."

We thus see how great man was when he was first created. God gave him dominion over all the other things that he created. He also told him to multiply his kind and replenish the earth; also to subdue the earth. Man as thus created was pleasing unto God.

II. Sin. Gen. 3–11.

While man, as first created, was pleasing unto God, something soon happened to him that changed man's condition very materially. That something was sin. So the second main thing the Bible treats of is sin. How sin thus got its hold on man is told in the third chapter of Genesis. You are so familiar with the account of the serpent's coming to the woman and tempting her and inducing her to disobey God; and how she caused Adam to do likewise, that there is no need for me to go into detail.

The effect of sin on man is shown in that same chapter. It shows how it made man afraid of God, broke his fellowship with God, caused him to dislike to meet and talk with God, caused him to be driven from

the garden, made him weary as he toiled for his daily bread, made the ground to bring forth thorns and thistles, and sowed in man the seeds of temporal and eternal death.

But the account of man's ruin by sin does not stop there. God goes on to show that not only were Adam and Eve ruined by sin, but that the ruin extended to all their descendants. So the fourth chapter shows us how Cain, the first child born of these parents, and ruined by sin, in cold blood slew his brother Abel.

This is followed by the account of the flood, by which all of the people descended from Adam and Eve, except Noah and his family, were destroyed. The reason they were destroyed was because they were so wicked. One more instance of the ruinous effect of sin is shown by the dispersion (Chapter II), which was because those who grew up after Noah were themselves so corrupt.

The Bible having established the fact of the complete ruin of man by sin, and, therefore, his need of being saved from such a state, then gives us an account of the way in which God is going to accomplish this redemption. A hint of that is given back in Genesis 3: 15. There we see that God says

he will put enmity between the devil and the woman, between the devil's seed and the woman's seed; that while the devil should bruise the heel of the woman's seed, her seed should bruise the serpent's head. We now know that this promise means that God would raise up a person, descended from the woman, who should overcome both sin and Satan, and thus redeem man from the ruined condition into which sin had brought him. So our next subject for study is

III. The Redeemer. Gen. 12: 1 to Jude.

By noticing this reference, we see that most of the Bible is taken up with this subject. It is a long story, and we really can give only the merest outline, pointing the way here and there.

1. *The Development of a Nation.*—The development of a nation that shall come to believe in one God, the true God, and then, having come to this state, the promised Deliverer is to be born from this nation. Gen. 12: 1 to Malachi. We see that all the rest of the Old Testament is devoted to telling us how God did this. It is no easy task. But in this part of the study is shown how God so revealed himself to his chosen nation, and

how he so dealt with them that he finally did bring them to where they came to have faith in him as the one true God, and to worship him as such. For the most part God's dealings center about individuals.

(1) *Abraham, 1996–1821 B.C.* (Gen. 12–24). —Abraham was the human founder of this nation. He was born in Ur of the Chaldees, among idolatrous people. With his father he moved to Haran. After his father's death God called him to go to Canaan, promising him that he would bless him. He went, taking his wife and nephew, Lot. Because of famine he went into Egypt, returned to Canaan, separated from Lot, and is blessed of God. Rescues Lot and pays tithes to Melchizedec. Is promised a son. Visited by three persons of whom one is the Lord. When he is ninety-nine years old and his wife eighty-nine he is promised a son by Sarah. This is fulfilled. Then he is ready to sacrifice this son at God's command. Has another son of whom a maid of Sarah is the mother. Six others by his second wife. These are all sent away and Isaac is the sole heir and the one from whom the nation is to spring. Dies at the age of 175.

(2) *Isaac, 1896–1716 B.C.* (Gen. 24–26).—Isaac is the miraculously born son of Abraham and Sarah. Doubtless he is impressed with this; also by his father's readiness to sacrifice him. Marries his cousin Rebekah. Entreats the Lord for Rebekah. Esau and Jacob born. God urges him not to go to Egypt. Renews to him the promise made to Abraham. Prospers him in Gerar. Reveals himself to Isaac in Beersheba. Isaac died, aged 180 years.

(3) *Jacob, 1386–1639 B.C.* (Gen. 27–36).—He is the younger of twins born to Isaac and Rebekah. Bargains for Esau's birthright. Steals his father's blessing. Starts for Haran. Has a vision of God at Bethel. Comes to Haran. Marries Leah and Rachel. Leaves with much property. Returns to Canaan. Has twelve sons—Reuben, Simeon, Levi, Judah, Dan, Napthali, Gad, Asher, Issachar, Zebulon, Joseph and Benjamin.

(4) *Joseph, 1745–1635 B.C., and His Brothers* (Gen. 37–50).—This is the beginning of the chosen nation. The history here centers around Joseph. He is the son of Jacob and Rachel. Father's favorite. A dreamer. Hated by brothers. Sold into Egypt. Cast into prison. Interprets dreams, including

those of the king. Made governor of Egypt. Is visited by brothers. Sends for father, who, with his household, sixty-six persons in all, come to live in Egypt in 1706 B.C.

(5) *Moses, 1571–1451 B.C.* (Exodus to Deuteronomy).—For awhile after Joseph's death the history of the chosen people is silent. We are told that they grew rapidly in numbers. The rulers of Egypt began to fear them. They imposed heavy burdens on them and ordered the male children of the Jews to be slain when born. Moses' mother hid him. He was rescued and reared by Pharaoh's daughter. Left Egypt when forty years old. Was in Midian forty years. God called him and sent him to Egypt to lead the Israelites out of bondage and into the land of Canaan.

By a series of plagues he led them out, across the Red Sea and into the wilderness. Stayed at Mt. Sinai for a year. There the ten commandments were given. Also regulations for worship and for living. For unbelief they were doomed to wander for forty years in the wilderness. Moses disobeyed God and died in the wilderness. When the Israelites left Egypt, in 1491 B.C., they numbered more than two million people.

(6) *Joshua, 1536–1426 B.C.* (Joshua).—Moses was succeeded in the leadership of the Jewish nation by Joshua, a fighting man. He led them miraculously across the Jordan and miraculously captured Jericho. He conquered Canaan for the Israelites and divided it among the twelve tribes. This took seven years. He ruled them for eighteen years longer and died at the age of 110 years.

(7) *The Judges, 1426–1095 B.C.* (Judges).—After Joshua's death the people began to go off after false gods. Then God would punish them by giving them over to their enemies. When their burdens became heavy they would cry unto the Lord. He would hear them and raise up a man who would deliver them and then rule over them. They would be good for awhile, and then go astray. This was repeated again and again for nearly four hundred years. During this time they had fifteen of these special men, and they were called judges.

(8) *The Kings, 1095–975 B.C.* (1 Samuel to 1 Kings 2).—The people finally grew tired of judges and asked for a king. Their request was granted. Saul was their first king. He started out well, but soon disobeyed God, and things went wrong. He was succeeded by

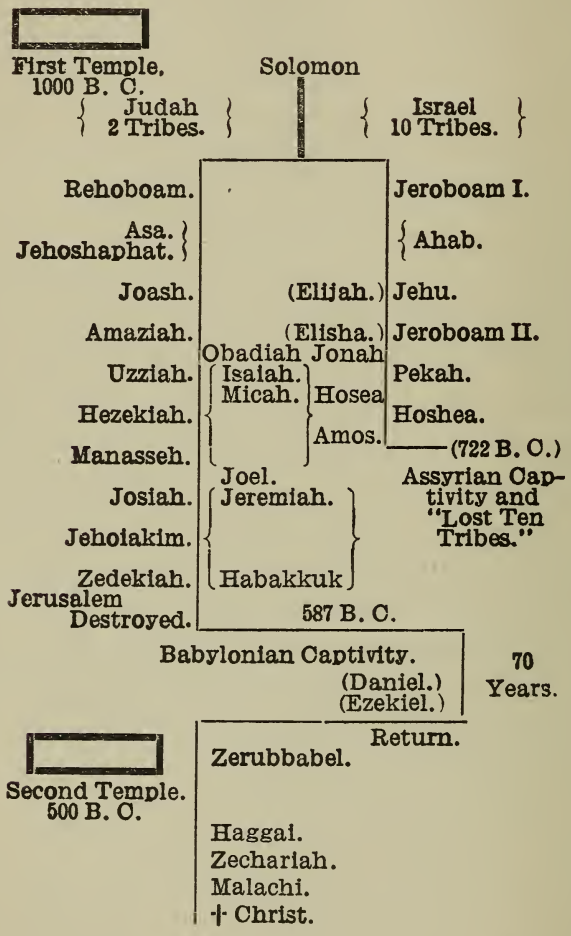
David, who made a great king and made the kingdom great. He sinned and suffered. His son, Solomon, was the third king. He was very wise. He built the temple. Married heathen women, who led him into idolatry. For this God told him that after his death his kingdom would be divided.

(9) *The Division of the Kingdom, 975–722 B.C.* (1 Kings 2 to 2 Chronicles).—After Solomon's death the kingdom was divided. Ten of the tribes formed the Northern Kingdom, or the Kingdom of Israel. This portion was idolatrous from the very first. Had many bad kings, and was carried away into captivity in 722 B.C.

Two tribes—Judah and Benjamin—made up the Southern Kingdom, or the Kingdom of Judah. They were less idolatrous, and had many good kings. Finally they became so idolatrous that God let them be carried away, too, in 586 B.C. The temple was burned and the walls of the city torn down.

(10) *In Captivity, 586–536 B.C.*—They were in captivity in Babylon, but their lot was only fairly harsh. They had some liberty. Did some public work. Had their own elders, and their own vineyards. Some of them, like Daniel, for instance, rose to positions of prominence.

(11) *Return from Captivity, 536–400 B.C.* —God moved the heart of Cyrus to issue a decree that all the Jews who so wished could return to Jerusalem. All the Jews who did not go back were to give of their substance to those who did. About fifty thousand of them, mostly of the tribes of Judah and Benjamin, and some of the Levites, went back. This was in 536 B.C. They set about repairing the temple when they returned, and established their old worship. Several years later, under the leadership of Nehemiah, they rebuilt the walls. At last, and by this captivity, the Lord had accomplished his purpose. He had finally raised up a nation that had come to believe in him as the one true God. They were completely cured of their idolatry. So we have finished the study of the first step in the Saviour's work—the study of the development of a nation that should have faith in God, and thus be fitted to bring the Redeemer.


First Temple.
1000 B. C.
Judah
2 Tribes.
Solomon
Israel
10 Tribes.
Rehoboam.
Jeroboam I.
Asa.
Jehoshaphat.
Ahab.
Joash.
(Elijah.)
Jehu.
Amaziah.
(Elisha.)
Jeroboam II.
Obadiah Jonah
Uzziah.
Isaiah.
Micah.
Hosea
Pekah.
Hezekiah.
Amos.
Hoshea.
(722 B. C.)
Manasseh.
Joel.
Assyrian Captivity and "Lost Ten Tribes."
Josiah.
Jeremiah.
Jehoiakim.
Zedekiah.
Habakkuk
Jerusalem Destroyed.
587 B. C.
Babylonian Captivity.
70 Years.
(Daniel.)
(Ezekiel.)
Return.
Zerubbabel.
Second Temple.
500 B. C.
Haggai.
Zechariah.
Malachi.
† Christ.

CHAPTER VIII.

THE ANALYSIS OF THE BIBLE (CONTINUED).

LET us bring over from the preceding chapter the thought that the Bible treats of four main facts. Its first two chapters tell us about man. The next nine chapters tell us how sin came into the world and so ruined man that he could not possibly redeem himself from its ruinous effects. Then the third great fact is the Saviour who is to redeem man from sin. The fourth is this redemption completed. But we also saw that nearly all the Bible is given up to the third great fact, which was about the Saviour.

The first step in this was the development of a nation, beginning with Abraham, which should come to believe in the one true God, and to worship him only. All the Old Testament from the twelfth chapter of Genesis on, is devoted to this. We saw that God accomplished his purpose, finally, by sending them away into captivity in a foreign country.

When they came back from this captivity they were completely cured of their idolatry. We now come to the second step in this third great fact.

2. The Coming of this Promised Saviour. Matthew to John.

We see how completely the Bible fits into itself. What could be more natural than the fact that after the Bible has told us how God fitted a nation to bring the Redeemer, it should then tell us about the coming of that Redeemer? The Gospels are devoted to doing just that thing, and they do it in the way that shows that Jesus of Nazareth was that promised Saviour, and that he was also the Son of God. That very same thought is brought out by John toward the close of his Gospel. "But these things are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." John 20: 31.

Let us observe some of the things recorded in the Gospels that go to prove that this Jesus was the promised Saviour and able to redeem man from the ruin that sin had brought.

WITNESED IN A SPECIAL WAY.

(1) The first thing we shall study is what we may call the witness that God bore to him.

Even before he was born, God sent his angel to tell Mary that she should have a son begotten of the Holy Ghost. When he was born in Bethlehem, the place where the Scriptures said the Saviour should be born, an angel came from heaven and told some simple shepherds that a Saviour had been born that day, and that he could be found wrapped in swaddling clothes and lying in a manger in the town of Bethlehem. Then many angels came and joined this angel and they all sang a hymn of praise unto God.

After the angels went back to heaven, the shepherds went to Bethlehem and found that the angel had spoken the truth. The visit of the wise men was also an evidence of the greatness of this new-born One. When they took the child to the temple, God enabled the old priest, Simeon, to recognize him as the long-promised Saviour. God cared for the child by telling his parents to take him into Egypt until the wrath of the king was passed. When Jesus was baptized, God bore divine witness to him by speaking from heaven and calling him Son. He did the same on the Mount of Transfiguration.

HIS MARVELOUS TEACHING.

(2) Jesus of Nazareth was shown to be more than a mere man by his marvelous teaching. He did not teach like ordinary teachers. He taught as one who had authority to teach. Those who heard him said that no other man ever spoke like this man Jesus.

HIS WONDERFUL WORKS.

(3) Then the works that he did set him off from the rest of mankind. He healed all manner of sicknesses, and his cures were immediate. He cured those who were at a distance from him. Gave sight to a man *born* blind. He healed the incurable leprosy. Raised the dead. Calmed the raging sea by his mere word of command.

A DIFFERENT LIFE.

(4) Then his life was different from the life of any other man. All others were sinners, more or less. Jesus' life was free from sin. No one ever showed where Jesus did anything wrong.

HIS SUFFERINGS FOR SIN.

(5) Then we must not forget his sufferings and his death. The Scriptures had prophe-

sied his sufferings. He, himself, had said that he must be crucified. They condemned him to the cross, and when he hung there, such things happened that the centurion who had charge of the soldiers who nailed him to the cross was convinced that he was the Son of God.

HIS RESURRECTION.

(6) The greatest proof of all, that Jesus was the promised Saviour, is his resurrection from the dead. He had said that he would be killed and rise on the third day. Now, he had also said that he was the Son of God, and the Christ promised in the Old Testament. If he was not, he was an imposter. If an imposter, God would not have raised him from the dead. But the fact that God did raise him from the dead, puts God's approval on him that he was really the promised Saviour. The Gospels give us many instances of his appearing to his followers after his resurrection.

Now, the Scriptures tell us that Jesus kept the law for us by his sinless life. They also teach us that his sufferings and death were a propitiation, or an acceptable sacrifice, for the sins of men. They also make it plain

that this life, death and resurrection constitute what is called the Gospel. That is, because he did these things, then any man who believes in him—*i. e.,* surrenders himself to him—will be redeemed from his sins—that is, will be saved. This is the good news called the Gospel. Now, this Gospel is intended for everybody. That brings us to the third thing in our study of the Saviour, viz.:

3. The Spread of the Gospel—Acts.

When Jesus completed the plan of salvation as it is told to us in the Gospels, nobody knew about it but the Jews, because Jesus had confined his earthly ministry to the Jews. But he came to redeem *man* from sin—that means everybody, for sin had ruined everybody. So the next thing after the gospel had been completed was that that gospel should be carried to all those who did not know about it. How this was done is shown us in the Book of Acts. So this Book of Acts can very properly be called the Book of Missions. A careful study of this book will reveal the fact that this work was done under the guidance of the Holy Spirit. God's hand was in it all.

After the resurrection of Jesus and just before he ascended to heaven, he was talking

to the disciples on Mount Olivet, just outside Jerusalem. In the course of this conversation he said to them, "But ye shall receive power when the Holy Ghost is come upon you, and ye shall be my witnesses both in Jerusalem and in all Judea and Samaria and unto the uttermost part of the earth." Acts 1: 8. Now, this verse makes a good text for the whole book. It shows that Christians are to be Christ's witnesses. That is their business. They are to be his witnesses everywhere, even unto the uttermost parts of the earth. It also shows that the Holy Spirit will furnish them the power by which they shall bear effective witness for him.

In the second chapter, we have an account of the coming of this Holy Spirit, and of how by this help Peter bore such witness to Christ, that in preaching one sermon three thousand people were saved. The remainder of the book is taken up with showing how they did bear witness to him, or how the gospel got from the Jews who had it to the Gentiles or heathen, who did not have it, but for whom it was intended, as well as for the Jews.

(1) *The Gospel at Home.*—That is, how the Christians bore witness to the Saviour in Jerusalem, so that many were led to Christ.

Acts 2: 41 to 7: 60. It is shown by the way they lived, having their possessions in a com mon fund, so that all the Christians lived out of this. Shown also by the good deeds of the Christians and by the preaching of the gospel; also by the work of the deacons in ministering to the needs of the people.

(2) *The Gospel on Its Way to the Gentiles* (Acts 8: 1 to 12: 25).—This part of Acts shows how the gospel went, step by step, under the guidance of the Holy Spirit, from the Jews to the Gentiles. It was first preached to the Samaritans, who were part Jews. Then Philip preached the gospel acceptably to the Ethiopian eunuch, who was a Gentile convert to the Jewish faith. Next we are told about the conversion of Saul. The Lord wants to have a suitable man to preach the gospel to the heathen when the time comes. So we have the account here of the conversion of the great worker. Next the gospel is preached to Cornelius, who, though a Gentile, is well thought of by the Jews. Since the gospel has now been preached to the Gentiles, it is necessary to have this approved by the Christians at Jerusalem. In the eleventh chapter we have the account of this approval. One thing yet

remains to be done, before beginning the work of preaching the gospel to the heathen. It is necessary to establish a new center from which the gospel shall go out to the heathen people. This is done in the City of Antioch in Syria.

(3) *The Gospel Preached to the Heathen* (Acts 13: 1 to 21: 26).—In this part of the Book of Acts we have an account of the three great missionary journeys in which Saul, who soon comes to be called Paul, is the central figure. I will not undertake to follow Paul on these important missionary journeys. This can be done by reading the Scriptures above cited.

(4) *The Gospel Carried to Rome Through Imprisonment of Paul.*—It only remains to call attention to the arrest and imprisonment of Paul (Acts 21: 27 to 28: 31). We find that he was arrested in Jerusalem and carried down to Cæsarea for safe keeping. He was then tried before Felix, then before Festus. He appealed to the courts at Rome. Sailed for Rome. Had the shipwreck, but finally reached Rome, where he was in prison when the Book of Acts closes.

(5) Under this main head—The Saviour—we have one more section, viz.: *The propagation of the gospel of Christ.*

Romans to Jude.—Here we have *many letters.* Paul wrote many of them, some to the various churches, and some to different Christian workers. Other Christian workers wrote letters for general circulation. In these letters we see the development of certain great doctrinal truths which center in Christ. We find exhortations to faith and courage and zeal. There are also instructions about how Christians are to live—about their conduct. There are also things written in these letters which guard against errors in belief or doctrine.

4. Man Redeemed—Revelation.

We come now to the last great division of the Bible. It is a time yet in the future. It is told us in the Book of Revelation, the only prophetic book in the New Testament. It is a prophecy of what will be when the gospel of Christ has done the work on earth that it was intended to do. Christ came to redeem man from the ruinous work of sin. Since sin ruined all men, the gospel contemplates the redemption of the world. The Book of Revelation gives us a picture of the time when, through the work of the gospel,

the kingdom of this world shall have become the kingdom of our Lord and his Christ.

Thus we see that the Bible is a whole, telling us the story of how God redeems man from the ruin of sin, through a Saviour. That Saviour was Jesus Christ.

CHAPTER IX.

HOW TO STUDY THE BIBLE.

THERE is no need to present any arguments to show the importance of a knowledge of the Bible. The Bible will do us no good unless we know its contents. There is really no way to study the Bible without studying it.

Various people have their own ideas and methods, and, of course, each one thinks his way the best way. That is true about what I shall say in this chapter. It certainly is to be deeply regretted that there is not more real study of the Bible than is being done among Christians.

One of the reasons why there is so little real Bible study is because those who read the Bible and who undertake to study it are groping in the dark. If they undertake to study a certain portion of the Bible they do not see any connection it has with the other parts of the Bible, and, therefore, it is a dry process, in most instances.

If a Christian once gets into the position where his study becomes intelligent, then the

study of the Bible becomes fascinating instead of being the dull thing so many find it. There are a good many methods of studying the Bible, and all of them are of some help. Before giving the method which has been of most use to me, I will mention some of the ways that are in use.

I. Reading the Bible.

There is the very simple way of reading the Bible day after day. This is done in various ways. Some begin at the first and read the Bible through from beginning to end. This, of course, is helpful. Any regular reading of the Bible is helpful. Others read the Bible by books. This method is a good one, especially if one forms the habit of reading a whole book at a sitting. This will help one in seeing the purpose the writer has in mind. Others have a habit of reading a chapter at a time or of turning to some portion of the Scriptures somewhat at haphazard and reading that way. I repeat that good will come from any of these methods.

II. Topical Study of the Bible.

One of the ways in which some people study the Bible is to search through the Bible and

find out what is its teaching on various topics. This is a more or less attractive way, and yields an immediate profit. It has its advantages. It is certainly worth while to find out what the Bible has to say on any great topic. Mr. Moody found great help and enthusiasm in studying, day after day, what the Bible had to say about "Grace." So may one study in this way the Bible teaching about "Love," "Prayer," etc.

III. A Study by Persons.

Another favorite way of studying the Bible is to take up one of the great characters of the Bible and see how God deals with it. One will thus learn much that will be helpful to him. Indeed, the Bible is largely a history of persons. Take, for instance, the Acts of the Apostles. In a large measure that book is a history of two men—Peter, the Apostle to the Jews, and Paul, the Apostle to the Gentiles. This is a splendid way to study the Bible.

IV. Other Ways of Studying the Bible.

We may have in view the parts of the Bible that may be applied to our own individual

lives. In fact, we ought always to have this in mind. The Bible is meant to be of help to us and we ought always to be ready to apply to ourselves any of its teachings that will strengthen our faith, develop our characters, and cause us to live more nearly as the heavenly Father wants us to live. Then we ought to bring to our study of the Bible a willingness to accept what the Bible really has to say to us, and not come with a desire to bolster up some theory that we may hold. Unless we come with this attitude we will not get the best results from our study of the Bible. And so we must always come to our study of the Bible with reverent hearts and minds. Let us take up our study with a prayer for the guidance of the Holy Spirit, without whose help we shall not find the great spiritual truths which are in store for the reverent students of the Word of God.

V. A Study of the Bible by Books.

The best way to study the Bible is by books. And yet there are some things that go before this study. There are some things we must know before we are really ready for a study of the Bible by books. Each book of the Bible may have its own

completed message, but we must remember that it takes all these books, with their various messages, to make up the One Book, the Bible, which as a whole has its own message.

Therefore, we must first have a clear knowledge of the one thing that the Bible as a whole is intended to teach us. It is this. "The Bible is a history of how God redeemed man from sin through a Saviour called the Christ, whose name is Jesus." Keep that thought always in mind. Then it is necessary to know that the Bible is so constructed that we may get a brief outline of it—a bird's-eye view of its teachings. This is also necessary to know, in order to an intelligent study of the Bible. This outline may be studied in Chapters VII and VIII of this book. It is enough here to say that the Bible opens with an account of Man. Then follows an account of the coming of sin and of man's complete ruin by sin. With the beginning of the twelfth chapter of Genesis we have the account of the person who is to redeem man from sin. This subject takes up all the Bible from Genesis 12 to Jude.

But we need also to realize that this great subject has its various steps. From Genesis

12 : 1 to the end of the Old Testament, we have the history of how God raised up a nation, beginning with Abraham, that comes to believe in God, and was thus fitted to bring this person who was to redeem man. Now say, for instance, one is going to study the book of Judges. He must realize that this book of Judges has to do with the period when God is dealing with the nation of the Jews so as to develop true faith in them. They have not yet reached that point. So we read in this book of Judges how the children of Israel did evil in the sight of the Lord—that is, how they went off after strange gods. Then God would give them over into the hands of their enemies. These enemies would punish them. After they had suffered for awhile they would call on God. Then he would raise up some man in a way that showed God's hand was in it, and this man would deliver them from the oppression of their enemies. Then they would be true to God for awhile. Then they would go off after other gods, and God would give them over again. This was repeated again and again for nearly four centuries.

If we understand where the book of Judges fits in, in this history of God's development of that special nation, I am sure the book will

be studied with an intelligence and a fascination that it would not otherwise have. This is true of the study of other books.

The Gospels tell us about the coming of this Redeemer from the nation whom God was developing as the Old Testament showed us. The Gospels bear testimony to the fact that Jesus of Nazareth was the One promised in this Old Testament. They tell us about his life, works, teachings, sufferings, and resurrection, by which he perfected the gospel which would have the power to redeem man from sin.

Acts tell us how this gospel spread to all the world. The Epistles expound the redemptive meaning of the Gospels. When we come to Revelation we find a prophecy of what will be when this person Jesus has redeemed man from sin.

From what has just been said, it will be seen that the first thing necessary in order to study a book intelligently is to find out where that book belongs in the Bible. That is, to find out under what head it comes in the outline of the Bible. This is the first step. Then it is necessary to find out what the writer had in mind in writing that particular book. This can often be done by studying

the opening verses of the book. Having found out the subject, or thought, that the writer has in mind, then try to make an outline of the book. That is, try to get the main points he discusses in supporting or proving the main thought of his book. Then, when you have gotten this outline, make a study of the paragraphs. This might be followed by a study of each separate verse, and even with a careful study of the most important words.

In getting at the main thought and the outline of the book, one is greatly helped by reading the whole book, very carefully, at one sitting. Then read it through again, and even again. Slowly, the great main thought and outline will dawn on one, and after awhile it will stand out more or less clearly.

A great help to getting the gist as well as the particulars of a book is to get a good commentary that outlines these things in a simple way. For the average student of the Bible, this help is of great service. If one will study a book of the Bible in this way, he will be surprised at the interest he will take in it, and be still more surprised at the wonderful truths he finds there. He is apt to feel, while studying a book of the Bible in this way, that

this particular book is the greatest of all the books of the Bible. Such a study of a book of the Bible will make him feel, beyond question, that at least that book is inspired of God.

CHAPTER X.

AN EXAMPLE OF BIBLE STUDY.

In the chapter entitled, "How to Study the Bible," after speaking of several ways of studying the Bible, it was stated that the most profitable method was in studying it book by book.

In this chapter I shall try to illustrate this method. The book of Acts is the one selected. The first thing to do is to find out where this book belongs in the Bible—that is, where it fits in, in the general outline of the Bible. Going back to our outline, we find that it comes under the third main division. We find this out by making our divisions as follows:

1. Man. Genesis 1 and 2.
2. Sin. Genesis 3 to 11.
3. The Redeemer. Genesis 12: 1 to Jude.
4. Man Redeemed. Revelation.

So now we take up the third main division and see where it comes in. The first point

under this division is: "The development of a nation that shall bring the Redeemer." Gen. 12: 1 to Malachi. The second point is the coming of this Redeemer. Matthew to John. Now, we know that Acts follows the four Gospels. In our outline we find that the thought following the "coming of the Redeemer" is "how the gospel got from the Jews with whom Jesus left it to the rest of the world," for Jesus came to redeem man—that is, all mankind.

Remember that you are to read the book of Acts through very carefully at one sitting. Then repeat this. Then again and again. Next, taking up the detailed study of this book (not forgetting to use any outside help), what do we learn?

We learn about the author. We are told that he had written a former treatise (v. 1) that it was written to Theophilus (v. 1) that the former treatise was about Jesus' earthly ministry (vs. 1, 2). By reading Luke 1: 1–4, we discover that Luke was the author of Acts. In Acts 1: 4, 5, we are told that Jesus had told his disciples, after his resurrection, that they were to wait in Jerusalem until God fulfilled his promise to send his Holy Spirit. In Acts

1: 6, the author tells us that some of the disciples are with Jesus. (They are just outside Jerusalem, and it is just before his ascension.) They still think he is an earthly ruler, for they ask him, "Wilt thou at this time restore again the kingdom to Israel?" (V. 6.) This is not for them to know (v. 7).

Then we come to the verse that contains the key to the book. It forms a golden text for the book of Acts. The rest of the book, as a whole, is an explanation of this verse. This verse gives us the purpose of the whole book. Please study this verse carefully. Here it is: "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1: 8).

We must stop long enough to look into this verse and analyze it. As I said, it contains the germ of all the remainder of the book. It tells us, at first, that they are to receive a special power, the power of the Holy Spirit. In the next place, it tells what these followers of Christ are to do—they are to be witnesses unto Jesus. Of course, we know that this means that they are to bear such witness to Jesus, that others shall be led to

believe in him. In the third place, this verse shows us that they are to be witnesses unto Jesus everywhere. There, in Jerusalem, where they are at that time; then in Judea, which is the country in which Jerusalem is located. Next in Samaria, which is a neighboring state. And last of all, they are to bear witness to Jesus in all parts of the world. It is world-wide missions. So, the book of Acts is really the book of Missions.

Let us go on in our study, and see how this is done. Acts 1: 9–11 tells us that Jesus ascended to heaven and that two angels told these disciples that Jesus would come again. These disciples then went back to Jerusalem, from the Mount of Olives (vs. 12–14), and held a prayer meeting of ten days, waiting for the fulfillment of God's promise. During this time they chose an apostle to take the place of Judas (Acts 1: 15–26). Let us keep close to our study, using the Bible and our other helps. We find in Acts 2: 1–41, that God fulfills his promise. While they are in the upper room the Holy Spirit comes. There is the *sound as* of a rushing, mighty wind, which fills the room (v. 2), cloven *tongues like* as of fire, sat on each (v. 3). They spoke in other tongues

(v. 4). The crowd of people from various lands (the disciples had probably come down from the upper room into the street) heard them speaking in other languages than their own. They were trying to account for it (vs. 5–13). Peter arose and showed them that it was the fulfillment of Scripture (vs. 14–21). Then he preached to them a marvelous sermon showing that Jesus was the Christ, whom God had promised (vs. 22–36).

The effect of this sermon was such that 3,000 people were saved (vs. 37–41). Here was a proof that the Holy Spirit would furnish them the power by which they could bear such witness to Jesus that others would be led to believe in him. The time has come for them to bear witness to Jesus in Jerusalem, Judea, Samaria, and unto the uttermost part of the earth.

The remainder of the book of Acts shows us how this was done. Be careful to notice that they do it under the guiding power of the Holy Spirit. Keeping our golden text (Acts 1: 8) before our minds, we naturally expect to find that they first bore this witness to him in Jerusalem—that is, at home.

I. The Gospel at Home.

Acts 2: 41 to 7: 60.

Studying this Scripture we find that one way they bore witness for Jesus in Jerusalem was by the community of goods. (Acts 2: 41–47 and Acts 4: 32 to 5: 11). By this is meant that they put their property into a common fund, and all lived out of this. This manner of life led many to believe in Jesus.

Another way in which they bore witness was by healing a lame man and preaching the gospel to the people who gathered together. (Acts 3: 1 to 4: 31.) A third record is given in Acts 5: 12–42. Here they do good works, preach and suffer.

There is yet a fourth way in which they bore witness to Jesus in Jerusalem. That is by the appointment of deacons and the work they did. (Acts 6: 1 to 7: 60.) Trouble was arising in the church over the distribution of the common fund. It was claimed that some people were neglected. Seven men were appointed to look after this work. They did it so well that the trouble was allayed and many people were converted. But this aroused the enmity of the Jews, and Stephen was put to death, and a persecution started against the Christians and most of

them were driven away from Jerusalem. Wherever they went they carried the gospel with them. This brings us to the second stage of the history of their witnessing unto Jesus.

II. The Gospel on Its Way.
Acts 8: 1 to 12: 25.

We must remember that our golden text told us that after bearing witness at home, they should bear witness in Judea and Samaria, and then to the heathen world. This section has to do with their work before it reached the heathen. There were six steps. We must be brief.

1. The gospel preached to the Samaritans, who had Jewish blood in their veins. (Acts 8: 1–25.) Study this and see how it was done, and the difficulty they encountered.

2. The gospel preached to the Ethiopian eunuch, a Gentile convert to the Jewish faith. (Acts 8: 26–40.) See how the Holy Spirit guides.

3. The call of a great worker, or the conversion of Saul of Tarsus. (Acts 9: 1–31.) The Lord wants to have a man suitable to preach the gospel to the heathen when the time comes for this work, so he calls Saul, to have him ready.

4. The gospel preached to a pure Gentile. (Acts 10: 1–48.) That man was Cornelius, who was a Roman centurion living at Cæsarea, but one in whom the Jews had confidence.

5. This preaching of the gospel to the Gentiles approved at Jerusalem. (Acts 11: 1–18.)

6. The opening of a new gospel center. (Acts 11: 19–26.) Jerusalem is not the best place from which, as a center, to carry the gospel, so a church is established at Antioch in Syria. Saul (afterward called Paul) is called in to help in the work. The time has come to preach the gospel to the heathen—to bear witness to Jesus unto the uttermost part of the earth.

III. The Gospel to the Heathen. Acts 13: 1 to 21: 16.

Now that the gospel is ready to be preached to the Gentiles, the Holy Spirit has Barnabas and Paul set aside to do this work. Here is a brief outline of how the gospel is carried to the Gentiles:

1. *The First Missionary Journey* (Acts 13: 1 to 14: 28).—This tells where they went and what took place. Many were saved and churches established.

2. *The Question of Circumcision* (Acts 15: 1–35).—When Paul and Barnabas get back to Antioch they find trouble there because some Judaizers have come and taught the people that the Gentiles must be circumcised, else they cannot be saved. Paul and Barnabas go to Jerusalem to consult the leaders about it. The decision is that the Gentiles need not be circumcised.

3. *The Second Missionary Journey* (Acts 15: 36 to 18: 22).—Paul takes Silas with him on this journey. He is away some four years. Most of this time is spend in Europe.

4. *The Third Missionary Journey* (Acts 18: 23 to 21: 16).—On this journey Paul lingers at Ephesus, visits Europe, and returns to Antioch.

IV. The Gospel in Bonds.
Acts 21: 17 to 28: 31.

Here is the account of Paul's going to Jerusalem, his arrest, his being sent to Cæsarea, his trial before Felix, then before Festus, his appeal to Rome, his trip to Rome, his imprisonment in Rome, where the book of Acts leaves him.

In this all too brief study, we have seen how the followers of Christ did what he said in

Acts 1: 8 they should do—bear witness to him, by the power of the Holy Spirit, in Jerusalem, Judea, Samaria, and unto the uttermost part of the earth; and everywhere converts were made. If we followed the narrative closely, we have seen the guiding hand of God in it all. The study must have made us feel that the book of Acts is a divine book and a fitting part of God's one great Book, the Bible.

CHAPTER XI.

THE BIBLE IN THE PERSONAL LIFE.

Since the Bible is a true text-book of religion, it is, naturally, a book that is adapted to the personal life. It should be borne in mind that religion is intended to make the every-day life what it should be. Therefore, the Bible being a text-book of religion, we find in it the things we need to know for our daily living. No other book in all the world can compare with the Bible in supplying the instruction that is needed to meet the problems of life. Jesus is the heart and center of the Bible, and Jesus came that we might have life abundantly. We would expect, therefore, to find in the Bible the very truths that we need to know. There are several reasons why the Bible meets these needs.

I. It Reveals One to Himself.

We are not going to live the lives that we should live until we come to know ourselves

as we are. It is the Bible that gives us this knowledge. This is true because God is the author of the Bible. He knows all about us, and he put into the Bible those truths about us that enable us to see ourselves as we are. "For the Word of God is living and active and sharper than any two-edged sword, and piercing, even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart. And there is no creature that is not manifest in his sight; but all things are naked and laid open before the eyes of him with whom we have to do." Heb. 4: 12, 13.

God knows all about our hearts, thoughts, and lives; and he has spread this knowledge of his on the pages of the Bible, and there we may see for ourselves just what we are. James tells us that the Bible is like a mirror in which, if one will look, he will see the reflection of what he really is.

If we shall look into the Bible we will see that we are all sinners. By that we will learn that we are disobedient to God, that the very thoughts of our hearts are altogether evil, that we are born in sin, that we are by nature the children of wrath, that we are in bondage to sin, that we are lost, that we need to be

born again, that we need to be saved. The Bible shows us how to get right. So the Bible does not make plain to us that we are in the wrong path and then leave us to grope hopelessly in the dark. It shows us our condition in order that it may point us the way out of our darkness into the light.

The Bible gives us the unfailing remedy for our lost and ruined condition. This is made plain by Paul when he says, "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith." (Rom. 1: 16, 17.) By the gospel he means the truths that center in Jesus Christ. He tells us that by faith in Jesus Christ we shall be saved. That is the message of the Bible for sinning men. It is in the Bible and the Bible alone that we find the way of salvation.

II. The Bible Helps the Christian to Live as He Should.

The Christian needs something in addition to becoming a Christian. He needs to know how to live the Christian life. The

Bible furnishes this knowledge and help. James makes this plain when he says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him." (James 1: 5.) Here James is talking about this very thing of not knowing how to live, or what to do, amid the perplexing problems and difficulties that are forever confronting the Christian. He makes it plain that God will help him solve the problem if only the Christian will go to him. Then we learn from Proverbs 3: 6, "In all thy ways acknowledge him (God), and he will direct thy paths." When God directs us we shall not go astray.

That the Bible will help one to live aright is shown in Psalm 119: 105, "Thy word is a lamp unto my feet and a light unto my path." The wise man wrote in Proverbs 6: 23, 24, "For the commandment is a lamp; and the law is a light; and reproofs of instruction are the way of life; to keep thee from the evil woman, from the flattery of the foreigner's tongue." A thousand years after this was written, Paul wrote: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man

of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3: 16, 17.)

I quote another section of the Scripture: "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also are they than honey and the honeycomb. Moreover, by them is thy servant warned; and in keeping of them is there great reward." (Psalm 19: 7–11.)

That the Bible has in it the power that makes the life a prosperous one is shown in Psalm 1: 1–3: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth its fruit in its season; its leaf also shall not wither; and whatsoever he doeth shall prosper."

The writer here lays down the truth that the man who delights in the Bible and who meditates in it, both lives a correct life and has a prosperous one. On this particular point we will need only one more reference to the Scriptures. "Thy word have I hid in mine heart, that I might not sin against thee." (Psalm 119: 11.)

III. A Knowledge of the Bible Keeps One in the Hour of Temptation.

It will not be necessary to do more here than to remind the reader that when the Lord was assailed by his fearful temptations in the wilderness, he met each of the temptations by quoting a passage of Scripture. The Word of God was a sword that the devil could not stand against. This thought is brought out by Paul in the sixth chapter of Ephesians when he is telling the Christians how to prepare themselves for the fight against evil. After telling them about the various pieces of armor they should put on, he said: "And take the sword of the Spirit, which is the word of God."

IV. The Bible Comforts the Christian in His Hour of Sorrow.

The Bible tells the Christian man that all things work together for his good. It makes known to him that "neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom. 8: 38, 39.) The Bible lets him know that "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

In the hour of the Christian's deepest sorrow, when he comes to give back the dust of his loved one to the earth whence it came, then the Bible has for him the only comfort that he can know. It tells him that the spirit of his loved one has gone to the God who gave it; that Jesus has taken that loved one to the Father's house of many mansions; that while the loved one cannot come back to him, he can go to the one he is bidding farewell. He knows from his Bible that that loved one rests from his labors, and that God wipes away all tears from his eyes. And then, when he, himself, comes to the hour of death, it is his

Bible that gives him a knowledge of the fact that he is himself the victor over death. It is then with him as it was with Sir Walter Scott, who, as death drew near, asked for the Book, the Bible.

V. But the Bible Must Be Known and Practiced.

The Bible will be of no service in the personal life if its contents are not known. A simple belief that the Bible is the Word of God will not profit. We must know its contents. The simple possession of a Bible, its presence in our home, or even in our pocket, will not avail. But we shall not know what the Bible has to say to us and for us unless we study it.

We should read it day by day. Read it carefully and reverently. We should read it with the thought of its fitness for our lives, and with the idea of applying its teachings to our own personal needs.

We should meditate on what we have read, "meditate day and night." We must hide it in our hearts. We must become so familiar with it that we can make use of it in every case of need that may arise.

VI. What Men Have to Say About the Helpfulness of the Bible in the Personal Life.

"It is a Book of Laws, to show the right and wrong.
It is a Book of Wisdom that makes the foolish wise.
It is a Book of Truth, that detects all human errors.
It is a Book of Life, that shows how to avoid everlasting death.
It is the young man's best companion.
It is the schoolboy's best instructor.
It is the learned man's masterpiece.
It is the ignorant man's dictionary, and every man's directory.
It promises an eternal reward to the faithful and believing."

Here is the recent testimony of Judge Fawcett, of Brooklyn, to the helpfulness of the Bible in the personal life, though he uses the word church in place of "Bible":

"Approximately 2,700 cases have been brought before me in my five and a half years of service on the bench. During all that time I have never had to try a man who at the

time of the alleged offense was, or ever had been an active member of the church."

A Chicago judge also recently testified to the record before him in divorce cases. His testimony was that rarely, almost never, were the parties to a divorce suit active church members.

In speaking of his experience in dealing with boys in his court, Judge Fawcett said: "I have asked each young defendant if he was a member of, or an attendant at, Sunday school, and I have never been answered, 'Yes.' "

The Bible is a tremendous power for good in the personal life.

CHAPTER XII.

USING THE BIBLE IN CHRISTIAN SERVICE.

I. Why Do We Become Christians?

In the minds of many people, the answer to this question is that we may go to heaven when we die. Well, that is a part of the answer, but only a part. We become Christians that we may come into the right relation with God. Also, that we may live in the way that is pleasing to God. But there is also another reason why we become Christians, namely, that we may render service. "We are saved to serve" is a common saying, and it is a true one. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Eph. 2: 10.)

Paul, you know, called himself a bondservant of Jesus. It is a servant's business to be of service. He said that he became all things to all men in order that he might save some. In the opening chapter of his letter to the

Romans he said: "I am debtor both to the Greeks and to the barbarians; both to the wise and to the unwise." The Saviour's idea about us was that we are to be of service. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5: 16.) "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." (Matt. 28: 19, 20.) "But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth." Acts 1: 8.

II. The Bible is the Instrument of Service.

Now, as one goes forth in Christian service, he will find the Bible of the greatest use to him. It will tell him where to serve, and how to serve. When Paul was writing to the Ephesians and giving them instructions about their lives, and doing so under the

figure of a soldier; after telling them what to put on by way of defensive armor, he then said: "And the sword of the Spirit, which is the word of God." (Eph. 6: 17.)

In writing to Timothy, he said of the Bible: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3: 16.) Every Christian needs the Bible if he would do efficient service for his Master.

III. But a Christian Must Know the Bible.

Paul says that the Bible is to the Christian what the sword is to the soldier. Now, a soldier would not do much with his sword, however good it might be, if he did not know how to use it. Not only would he fail to do much harm to his enemies, but he is liable to harm himself with it. So, if the Christian expects to use his Bible in service for Christ he must be familiar with it, he must know it. That is quite important. He must know when to use it. He must be familiar with those passages of the Bible that will meet the needs of the occasion as they may arise.

IV. The Field of Service Where the Christian Will Have Need of His Bible.

Now, as the Christian goes about his duty, there will be more than one field of usefulness for his Bible. Let us see, for instance, what he may need to do *in leading a man to become a Christian.*

(1) The first thing, likely, will be to convince the individual that he needs to be saved. He will, therefore, need to show him from the Bible that he is a sinner. He can do this by reading to him Psalm 51: 5, which shows that one is born in sin. Or Isaiah 53: 6, showing that every one has gone astray. Then Romans 3: 10–23 leaves no doubt about the matter. It proves that every one is a sinner. God tried to find someone who was good, but even he failed, "For all have sinned and come short of the glory of God." (V. 23.) He can also turn to John 3: 3–5 and see there that the Saviour makes it plain to Nicodemus that every one needs to be born again—must be, to see the Kingdom of God.

(2) Then the sinner must be shown that there is a salvation provided for all sinners. He can find out about this in Romans 3:

24–26, where Paul shows that God has provided this salvation in the propitiation of Christ. 1 John 2: 2 brings out the same truth: "And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." This shows that Jesus died for every man. John 3: 16 is also along the same line. The Old Testament prophesied this, for in Isaiah 53 we find that "the Lord laid on him the iniquities of us all." That he "bore our griefs and carried our sorrows." That "with his stripes we are healed."

(3) But the sinner will need to be shown what he must do in order that he may be saved.

THE SINNER MUST REPENT.

The importance of repentance is shown by the fact that John the Baptist preached that all must repent. Jesus taught (Luke 13: 1–5) that no one was exempted. Paul told the Athenians (Acts 17: 30) that now God "commands all men everywhere to repent." He shows (Acts 20: 21) that he always preached "repentance toward God and faith toward our Lord Jesus Christ." Every one needs to repent because he is a sinner.

THE SINNER MUST HAVE FAITH.

Not only must the sinner repent, but he must have a personal faith in the Lord Jesus Christ. "Repentance toward God, and faith in the Lord Jesus Christ." (Acts 20: 21.) John 3: 14, 15, 16, 36 all show the necessity of faith. Rom. 1: 16 brings out the fact that salvation may be had by anyone who believes. When the Philippian jailer asked Paul what he must do in order to be saved, Paul said: "Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts 16: 31.) In Ephesians 2: 8 Paul shows that it is by faith and not by works that the sinner is saved. Romans 5: 1: "Therefore, being justified by faith we have peace with God." What the repentant sinner needs to do is to exercise a personal faith in Jesus Christ. This means the surrender of himself to Jesus, both as Saviour and Lord.

AFTER THE SINNER SURRENDERS TO JESUS.

There is the need of confession. "Whosoever, therefore, shall confess me before men, him will I also confess before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny be-

fore my Father which is in heaven." (Matt. 10: 32, 33.) This makes plain the necessity of confessing Christ. On this same thought Jesus taught: "Whosoever, therefore, shall be ashamed of me and of my words in this sinful and adulterous generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." (Mark 8: 38.) Paul has something to say on the importance of confessing Christ. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Rom. 10: 10.)

There is the duty of Baptism. Baptism is a duty that is commanded. Not in order to be saved, for the Bible makes it plain that it is faith alone that links one to Jesus Christ to the saving of his soul. The Bible makes it plain that those who believed were baptized. This is shown by Acts 2: 41; in the case of the eunuch (Acts 8: 36–38); by that of Cornelius (Acts 10: 47, 48); also in the case of Lydia (Acts 16: 14, 15); and of the Philippian jailer (16: 31–33); and many others. The above references show that the only ones who were baptized were those who believed. Therefore, infants are not the

proper subjects of baptism. The Bible is also plain on what act is necessary to baptism. It is immersion and immersion only. See Romans 6: 3, 4; the occasion of Jesus' own baptism (Mark 1: 9–11), and that of the eunuch (Acts 18: 36–38).

BUT THE CHRISTIAN WORKER CAN RENDER SERVICE IN TEACHING OTHERS THEIR DUTY TO THE CHURCH.

(1) In the regularity of their attendance on the services of the church. Hebrews 10: 25 leaves no doubt on this point. Jesus was accustomed to go into the synagogue on the Sabbath day. (Luke 4: 16.)

(2) How the members of the church are to live and act and feel toward each other is brought out in Philippians 2: 1–4. The necessity for working together in harmony is shown in 1 Corinthians 1: 10, 11.

(3) The importance of the church is evidenced when Paul says that it is the "pillar and ground of the truth." (1 Tim. 3: 15.)

(4) The Necessity of Contributing to the Church.—Paul says this should be done every Sunday and in proportion to one's means. (1 Cor. 16: 1, 2.) This truth comes to us out of the Old Testament also. In Proverbs 3: 9 we are told to "honor the Lord with our

substance and with the first fruits of all thine increase." In Malachi 3: 8–10 we are told that God accuses the people of robbing him because they have not brought a tenth of their goods into his storehouse. And this tenth was for maintaining the worship of God.

BRINGING BACK THE WANDERING.

There is another service that the Christian can render, and that is to help in the matter of those who have done wrong. His Bible will help him greatly here. Sometimes one member of the church acts in an unchristian-like manner toward another. Jesus tells how to proceed in such a case. In Matthew 18: 15–17, he shows that the one who is offended should go to the offender, and that he should exhaust every means to have the trouble settled. This, of course, must be done in a Christ-like spirit. Then there come times when a church member is led away into sin. Now, the strong Christians owe it to this brother to try to recover him from his erring ways and restore him to his former way. Galatians 6: 1 shows that this should be done by the very best members in the church, and that they should go about it with prayerful

hearts and minds, for they themselves are in danger of being tempted.

MINISTERING TO THE SORROWING.

Then there is a field of service for the servant of Jesus Christ in ministering to the sorrowing and bereaved. He will find his Bible far better than anything else. Words from the Bible are far more comforting than any words that he may speak. In such times let the worker read the twenty-third, ninety-first or one hundred and third Psalm. The fourteenth chapter of John brings peace to the mind and heart. The story of Jesus' sympathy with Mary and Martha (John 11: 20–35) may be used with profit. In the eighth chapter of Romans there are several passages that will bring comfort. Note verses 26, 27, 28, 35–39.

In the case of the loss of a loved one by death, the fifteenth chapter of First Corinthians shows the Christian's triumph over death and the grave. Second Corinthians 5: 1–8 is also quite good. The book of Revelation is a store-house of comfort for the sorrowing. Such passages as 7: 13–17; 14: 13; chapters 21 and 22, are helpful.

Yes, let the Christian study his Bible and then go forth to a rich service to God and his fellows.

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